



"I'm a Jew of color...I'm a Columbian American and I'm also Jewish.... Growing up I was told to lower my expectations by society. I immigrated to this country with my family when I was very little. In Colombia, my mom raised me as a single mother, she didn't have a college degree. We really struggled."- Julia Salazar on July 2nd. The deception by Salazar begins at this point as she was not an immigrant and her Jewishness is in question because of the specifics she has given about conversion. Also, her mother didn't have a college degree only for two years between the divorce of her mother and father and her entrance into college in Florida. So there is a lot of distortion here, to say the least!

Most prominently this video was [shared by pplswar](#), a Berniecrat. But before that it was posted on the [Facebook feed](#) of a supporter, Tabitha St. Bernard-Jacobs and [on archive.is](#).

## **“Lower my expectations”: the Julia Salazar story**

**By Leftist Critic**

*This is the version I submitted to an editor of Dissident Voice on September 14th. This version had to be massively changed and edited, with changed version sent on September 22nd, then edited again before publication in Dissident Voice itself. Keep in mind that at the time of submission, this was part 1 of the article series, but this was later changed to part 2 before publication in Dissident Voice. All footnotes (which are revised to include all links I currently have sitting in my email) are integrated into the article, not at the end, and the text is double-spaced as to promote readability.*

In April of this year, 27-year-old Julia Carmel Salazar, also known as Julia Carmel or Julia Christine Salazar in other years of her life, began her campaign for North Brooklyn's District 18 of New York's State Senate on [April 18](#), [announcing her candidacy](#) in Bushwick's Maria Hernandez Park. On September 13, she won the Democratic primary by a [large margin](#), beating [Martin Dilan](#), who was elected to State Senate in 2002 and serves on the Democratic Party, funded by the real estate body to the [hilt](#). With this, as varied media outlets put it, she is virtually [guaranteed](#) a win in November because there is no Republican or independent running against her currently, with some calling her part of the "insurgent left" which has led to an "ideological dispute" within the Democratic Party. She defines herself, on her @JuliaCarmel\_ twitter handle, as a member of the New York City Democratic "Socialists" of America ([DSA](#)) chapter and UAW (their National Writers Union), with some supporters calling her a "[community organizer](#)." However, some have [raised questions](#) about her identity as she is presented it in her campaign. Some have highlighted her past "history of leadership in campus Zionist and pro-life politics" and her campaigning as [Jewish](#), working-class, and/or as [an immigrant](#), even though she has [strongly](#) declared she is not campaigning on identity.<sup>1</sup> Even one *BuzzFeed* article

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1 Specifically referring to tweets by H.D. Gregg [here](#) and [here](#); a user calling themselves "Chibi Alex Jones" [here](#) and [here](#); user pplswar [here](#), [here](#), [here](#), [here](#), and [here](#); Naomi Schmarl [here](#), [here](#), and [here](#); Melissa Weiss [here](#) and [here](#); George Yuri Revutsky [here](#) and [here](#); Ben Carlos Thypin [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), and [here](#); Jeremiah Stephan Dunleavy IV [here](#), and [here](#); and Jason Buttrill [here](#), and another one [here](#), earwulf [here](#), [here](#), [here](#), [here](#), and [here](#), Nyusha [here](#). Note that Jeremiah works for Judicial Watch, Melissa for the Zionist Simon Wiesenthal Center, and Jason for Glenn Beck's *The Blaze*. So, at least their claims should be taken with a grain of salt. She did say later about the *Tablet* article that "I wish that I had known that it was going to be published and what was going to be published. Or at least an idea. So that I would be prepared to immediately speak to the content and defend myself, instead of being bombarded by reports of it and having to answer questions. I've never seen this kind of attention on a local campaign. And [our team wasn't] on the same page about every detail of my personal life and personal narrative. If I'd had the foresight to establish that in my campaign, then I would've been better equipped to very quickly respond to this piece. My mom has been deeply supportive of me and my candidacy throughout this race. And it deeply upset me to have [my mom and brother] brought into this. They're not running for senate. I understand the importance of talking to the people who know the candidate personally. But for me it was, honestly, stressful and hurtful to see my family members subjected to that. But I understand. It's deeply unpleasant and a fact of my life...Voter contact, we're aggressively canvassing. We're always focusing on housing. It's on the forefront of everyone's minds. And focusing on abortion and the Reproductive Health Act, given our federal political moment." Also, the *Tablet* is mad that Salazar called out "Tablet-esque race science," claiming that "Tablet has always welcomed everyone into our Jewish tent." She also said that "I don't present myself as an immigrant nor as a non-citizen." The talk about Salazar began with an article titled "Who Is Julia Salazar?" in *Tablet*, a rabidly Zionist publication, by Armin Rosen who has attacked the Syrian government, praised the Zionist state, expressed anger at Palestinians, and written a lot about sports, apparently. While some whom I follow on Twitter have been using this article to criticize Salazar, I did not take it at face value. I would apply the same principle to articles in *Fox News*, *Hot*

declared that “there’s no interpretation of Salazar’s claims about her life that can escape the conclusion that she presented a selectively edited and lightly fabricated account of her personal history.” With such intensive and probing questioning of her “[personal narrative](#),” it is important and vital to examine Julia Salazar, called Salazar in this article due to the fact that she uses the @SalazarSenate18 twitter handle. Instead of aiming to defend Salazar, I rather try to critically analyze her life story, even if that dismays some people. This will be followed up by a discussion about what her candidacy as a “socialist” running on the “Democrat line” means in part 2 of this article series.

From the articles on Salazar and other sources, one can construct her life to best of their ability.<sup>2</sup> She [was](#) born in Miami in December 1990 (which she claims she made “[crystal clear](#)”), where

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*Air*, and other conservative publications due to their tendency to attack the Left. I use the *Tablet* article here as only one of many sources.

- 2 Christian Lorentzen, “Knocking on Doors With Julia Salazar,” *New York* magazine, July 9, 2018; Charles Dunst, “In Brooklyn, a Jewish Latina democratic socialist rallies for a State Senate seat,” *Jewish Telegraph Agency*, Aug 23, 2018; Jake Offenhartz, “Socialist State Senate Candidate Julia Salazar Led Pro-Life Group In College,” *Gothamist*, Aug 20, 2018; Daniel Yadin, “Running for State Senate, Julia Salazar Attempts Progressive Primary Upset,” *Gotham Gazette*, July 4, 2018; Jesse McKinley, “Want to Be the Next Alexandria Ocasio-Cortez? Be Careful What You Wish,” *New York Times*, Sept 5, 2018; Ben Fractenberg, “Julia Salazar Says Jewish Roots Helped Inspire Her Political Activism,” *Forward*, Jul 16, 2018; Armin Rosen, “Who Is Julia Salazar?,” *Tablet*, Aug 23, 2018; Meagan Day interview of Julia Salazar, “It Really Comes Down to Empowering the Working Class,” *Jacobin*, Jul 6, 2018; Sam Adler-Bell, “Julia Salazar Is Looking to Land the Next Blow Against the New York Democratic Machine,” *The Intercept*, Jul 3, 2018; Benjamin Wallace-Wells, “How the Democratic Socialists of America Learned to Love Cynthia Nixon,” Aug 2, 2018; Marie Solis, “Meet Julia Salazar, the Next Democratic Socialist Poised for a Long-Shot Win,” *Vice*, Jul 25, 2018; Emma Whitford, “How Julia Salazar Is Trying to Become the Next Alexandria Ocasio-Cortez,” *The Village Voice*, Aug 1, 2018; Kenneth Lovett, “LOVETT: Self-proclaimed democratic socialist Salazar was first a registered Republican,” *NY Daily News*, Jul 23, 2018; Zack Beauchamp, “Julia Salazar, the socialist politician accused of lying about her past, explained,” *Vox*, Sept 5, 2018; Julianne Cuba, “Decided: Dem. Socialist will face Bushwick’s Dem. state senator on primary ballot,” *Brooklyn Paper*, Aug 31, 2018; Peter Rugh, “The Next Big Socialist Win?,” *Indypendent*, Aug 7, 2018; JTA and Charles Dunst, “N.Y. State Senate Candidate, Amid Controversy, Says She’s Jewish ‘Even if Gatekeepers of Jewishness Want to Deny My Jewishness’,” *Haaretz*, Aug 25, 2018; Brad Keil, “Julia Salazar’s Lies Are An Insult To Converts Like Me,” *Forward*, Aug 29, 2018; Charles Dunst, “Julia Salazar Forced By Furor To Clarify Her Jewish Background,” *Forward*, Aug 24, 2018; Doug Chandler, “Albany Hopeful Julia Salazar Defends Jewish Identity,” *New York Jewish Week*, Aug 28, 2018; Liana Petruzzi, “Julia Salazar Is A Cautionary Tale: Question Israel And Your Jewishness Will Be Questioned,” *Forward*, Aug 29, 2018, written by someone of IfNotNow, a group Salazar was once part of; Ben Fractenberg, “Julia Salazar Says Jewish Roots Helped Inspire Her Political Activism,” *Forward*, Jul 16, 2018; Allison Kaplan Sommer, “N.Y. State Senate Hopeful Julia Salazar ‘Lied About Being Jewish’,” *Haaretz*, Aug 28, 2018; Allison Kaplan Sommer, “State Senate Candidate Julia Salazar Claims Racism After Jewish Identity Questioned,” *Forward*, Aug 26, 2018; Aiden Pink, “It’s Not About Whether Julia Salazar Is Jewish. It’s About Telling The Truth,” *Forward*, Aug 24, 2018; Ilan Stevens, “Think Julia Salazar Isn’t ‘Jewish Enough’? You’re Writing Off All Latin American Jews,” *Forward*, Aug 24, 2018; Charles Dunst, “Amid controversy, NY State Senate hopeful aims to clarify her Jewish identity,” *Times of Israel*, Aug 25, 2018; Jacob Piltman, “Julia Salazar In Her Own Words,” *Jewish Currents*, Aug 27, 2018; Zach Williams and Ben Adler, “Family members question Julia Salazar’s claims,” *City & State New York*, Aug 30, 2018; Gabriella Paiella, “4 More Progressive Women’s Campaigns to Watch,” *New York* magazine, Jun 28, 2018; Jesse McKinley, “Want to Be the Next Alexandria Ocasio-Cortez? Be Careful What You Wish,” *New York Times*, Sept 5, 2018; Yair Rosenberg, “State Senate Candidate Was Arrested in 2011 on Suspicion of Criminal Use of

her parents had paid for [a second mortgage](#) three years earlier. As she [has](#) stated, “at the time I was born, my parents had been living in Colombia, where my father was born and immigrated from, before settling permanently in Florida when I was still a small child. The fact that my parents traveled with me between [Colombia](#) and the US as a small child produced confusion for some people about where I was born.” Some articles described her as “born to politically conservative parents” where “Fox News was always on,” having what she called “conservative bootstrap politics,” comprising of her Colombian-born father (whose first language was Spanish and had reactionary political views), Luis, a [cargo pilot](#) and US citizen [before she was born](#), and her New Jersey-born mother of Italian descent, Christine, a flight attendant. Elsewhere, she talked about being raised in a mixed and secular family, or a “secular household,” containing those who were Jewish and those who were Catholic, saying that most of her family still lives in Colombia. She also said that her family was not “at all politically active” but that her mother “really had a chip on her shoulder and developed pretty conservative reactionary politics, so that was what I was exposed to growing up.” Other articles stated that she was born in a Catholic family, “a very politically conservative, working class, [immigrant](#) family,” or that she moved as a “baby to South Florida, where her mother raised her and her brother,” telling the *Gotham Gazette* that her mother “really struggled to support me and my brother financially.” There were profiles which quoted her as saying her “parents weren’t religious...Some of my extended family are Jewish; many are Catholic. Others converted from Judaism to Catholicism. My dad didn’t identify as Jewish (or any other religion[.]” or, as she put it in a campaign statement: “the truth here is simple: my father was of

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Personal Information," *Tablet*, Sept 6, 2018; "Julia Salazar Makes Light Of The Plight Of Converts," *Forward*, Sept 6, 2018; Bowen Xiao, "Relatives Accuse Socialist Candidate Julia Salazar of Lying About Past," *The Epoch Times*, Sept 5, 2018; Adam Gabbatt, "Julia Salazar: the progressive aiming to follow in Ocasio-Cortez's footsteps," *The Guardian*, Aug 30, 2018; Carl Campanile and Ruth Brown, "State Senate hopeful: Keith Hernandez's ex accused me of affair," *NY Post*, Sept 6, 2018; Karen Matthews and David Klepper, "Democratic socialist in New York state Senate race remakes herself," *AP*, Sept 6, 2018; Laura Wagner, "NY State Senate Candidate Julia Salazar Was Once Involved In Bizarre Legal Dispute With Keith Hernandez And His Ex-Wife," *Deadspin*, Sept 6, 2018; Kenneth Lovett, "State Senate candidate Julia Salazar battled ex-wife of ex-Met Keith Hernandez over stolen bank account and infidelity accusations," *NY Daily News*, Sept 6, 2018; Harry Siegel, "Fighting the power, honestly: Julia Salazar and her defenders can't glide past facts about her biography," *NY Daily News*, Sept 1, 2018; Raina Lipsitz, "Can Alessandra Biaggi and Julia Salazar Unseat the GOP in Albany?," *The Nation*, Aug 9, 2018. These are some of the articles I used.

[Sephardic Jewish heritage](#); my mother was nominally raised Catholic, but religion had little place in our household.” She also said, at one point that “we [me and my immediate family] didn't all have permanent residence in the US,” possibly referring to her father. Back in 2017, before she became a contender, she was [harping](#) the line that “my own immediate family are people of color who immigrated to the U.S. from Colombia, and most of my family still lives there” as part of her activism. She also [told a DSA podcast](#), specifically the [DSA’s Religious Socialism podcast](#), that she was baptized Catholic and raised secular, claiming that she had “some Jewish family” and “a Sephardi surname and had heard from our relatives about our family being originally from Spain and North Africa, and having those roots” but didn’t explore it, and was “always interested just like spiritually and intellectually in Christianity and Judaism,” such as C.S. Lewis.

This is where some of the “discrepancies” or lies by omission come into play. Take for example that Salazar’s campaign website [once called her](#) a “proud immigrant” but it now describes her as a “[proud daughter](#) of an immigrant father.” The same is the case for [her Our Revolution bio](#) once calling her “a Colombian immigrant” but [now](#) describes her as “a Colombian-American from an immigrant family.” She has explained this change to Stephen Miller of *Fox News* by saying that she does not “[personally manage](#)” her campaign website, blaming a staffer and lack of coordination on her “first-time team,” admitting to being “unknowingly unclear on this,” adding that her busy campaign was also [to blame](#). Speaking of bad management! How can you expect a well-organized and coordinated campaign if you are blaming your staff? She [did say](#) that she could have been “more vigilant in checking and correcting the record” and said that “it’s not surprising that my family’s story produced confusion; immigrant stories are rarely straightforward or unidirectional. My father grew up in Colombia while my mother grew up in the US; I have spent time in both Colombia and the United States, I have family in both countries, and I feel a part of both.” She also strongly declared, unsurprisingly, that she “never misrepresented my history, and attempts to construct a narrative where I

was dishonest about my birthplace to reporters...are malicious and false.” Elsewhere she described her early life as complicated, [writing](#) on Twitter that her family “went back & forth to/from US & Colombia when I was a baby. [My] Father was a cargo pilot and a Colombian immigrant. Mother was born here...My parents met in NY, but I spent first years of my life back & forth between [Columbia] & US.” She then went onto [tell reporter](#) Emma A. Whitford [formerly](#) of the *Village Voice* that:

...my parents both came from a working class background. My mom, [and] her mother drove a school bus and did various things while my mom and her brothers were growing up in New Jersey and her father was a blacksmith. My father is from Colombia, he moved to the US and was a cargo airline pilot. He and my mom met in New York and they went back to Colombia to get married and shortly after that my brother and I were born. But my mom decided to raise my brother and I as a single mom and she did that in South Florida for the most part...I was born in Miami but it's kind of complicated. Basically my parents were living in Colombia at the time but my mom was a flight attendant when my parents met so they were sort of transient when my brother and I were really young. So we lived in Colombia and then my mom raised my brother and I in south Florida.

This description could account for the assertions that she was born in Colombia, that she “immigrated to this country with my family when she was very little,” that she is a “[Colombian-American from an immigrant family](#),” that she “grew up in Colombia and Florida,” is a “naturalized U.S. citizen,” and that her “family emigrated from Colombia to South Florida when she was a baby” with her mother raising her and her brother in the U.S., with the family moving “to the United States when she was a baby.”<sup>3</sup> As she told the *New York Times*, “I’m not an immigrant myself. Rather, I have

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3 She also told *Jewish Currents* that she “grew up between Colombia and South Florida...There isn’t one immigrant identity. Colombia is where my family was and where I was in the first years of my life. Most of the time when people asked about my childhood, they haven’t been interested in literally where was I born...I was shaped by my family’s immigration to the US from Colombia. I went back and forth between the US and Colombia. I was treated as an outsider...it’s not ideal that people are confused about whether I was born in Miami or Colombia.”



always felt a deep connection to my father's immigrant experience because of the time I spent without family in Colombia at such a young age. We were back and forth, literally, constantly. My earliest memories are of Colombia." Her slightly older brother ([born in 1988](#)), Alex, who is currently a mango farmer in Florida, did confirm "a pair of trips to Colombia" during "their childhood for short visits," but then said that "we weren't an immigrant family. It was never something even considered." Salazar's mother, born in 1957, largely corroborates Salazar's story, recalling varied visits to Colombia, even saying that "the Colombian culture was a huge [part of our family](#)." So perhaps Salazar isn't totally off on this, even though it seems evident she lied by omission, not talking about the complexity, distorting and misconstruing her personal story without a doubt. This also would mean that *Gothamist*, the *New York Times*, and *Jewish Telegraph Agency*, all of which called her "Latina," are not going bonkers. Perhaps, Salazar is "just referring to going there more than we went anywhere else" and she "really embraced the Colombian culture," according to her mother, who supported Salazar's campaign despite having different politics. Most recently, Salazar [liked a tweet from Telesur English](#) about the Colombian election, indicating that [she follows](#) what is happening in Colombia, perhaps an indication about her past. She would later tell a DSA podcast that her family immigrated to the US from Colombia, that they "sort of went back and forth between Colombia and Florida when I was a kid" and that her "mom had developed these sort of like bootstraps, quite conservative politics," adding that "we weren't a politically active family by any means but *Fox News* was always on in this little TV in our kitchen when I was growing up. So I was definitely exposed to right-wing politics growing up, and sort of just I took it as truth." She noted in the same interview that "I came out looking practically identical to my father (certainly still identical his sisters, my aunts) and less like my white mother. People have always asked me what my ethnic background is, where my family comes from" but that at the same time she is often "white-passing or perceived of as white by some." As some stories about those [who are second-generation](#) (children of an immigrant or immigrant) note, those in this category see

themselves as attached to the culture of their parent (or parents) birthplace, [even if though aren't born there](#). This is definitely the case for Salazar, who like other millennials, fibbed parts of her past, as noted in a recent *BuzzFeed* article by Eve Fairbanks.

But what about her being [Jewish](#)? The *Forward* says that “her father was Jewish,” and she [told her fellow activists](#) of Jews for Racial and Economic Justice (JFREJ) that she was “a Jew of color...a Colombian American and...Jewish.”<sup>4</sup> On the topic of her Jewishness, which some [have openly questioned](#), Salazar’s mother remarked that while neither her family nor her divorced husband’s family were Jewish, the latter family had a “Sephardic background” which Salazar had been curious about, saying: “that’s where her interest stems from. This is not something that was invented for the purposes of this campaign.” We also know that some years later, in 2009, when [she was age 18](#), after graduating high school, her father [died](#) of prostate cancer (with a funeral in a Catholic church in Ormond Beach, Florida), which was when began “exploring her Jewishness,” telling the *New York Times* that she was spurred by his death to “search for meaning in my father’s death,” saying that “a lot of mysteries I wanted to solve.” This led to a further interest in Judaism based in her family history (on her father’s side), with roots in the Sephardic (also Sephardi or Sephardim) “community expelled from medieval Spain.” Her Jewish beliefs fall within the category of the [JFREJ’s description](#) of “mixed-race Jews whose ancestors include many kinds of non-European peoples, and both white people and People of Color who have chosen (or whose parents, grandparents or ancestors have chosen) to become Jews through conversion,” with her declaring to be within the latter group. The document with that

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4 The quote “lower my expectations” which is used in this article comes from this video. I did my best to transcribe the video, originally posted [here](#): “I hope I am not alienating anyone but I am also not into vartora [?]. I’m not equipped to do that either. But, I am a Jew of color. Many people aren’t familiar with this term but I’m a Colombian-American and I’m also Jewish. And Jews for Racial and Economic Justice and the movement that many of us are in has empowered me to say that proudly. Growing up I was told to lower my expectations by society. I immigrated to this country with my family when I was very little. In Colombia, my mom raised me as a single mother, she didn’t have a college degree. We really struggled. I started working in a grocery store when I was 14, I worked in the service industry from high school, and as a domestic worker in college. And it was that experience that while early on, you know [cuts off].” It seems very selective that only this part of what she was saying was recorded and it would be better to hear more of what she had to say, as to have a more developed criticism.



description also defines Sephardi Jews as those who converted to Catholicism during the Spanish Inquisition, with most of them settling in the Ottoman Empire and others immigrating to parts of Europe and the Americas, fitting with Salazar's description of her family as partly Catholic.

On a related note, some may focus on her tattoos with disdain, declaring she is “not” Jewish. [Some](#) say [that](#) Judaism [prohibits](#) tattoos [because](#) Leviticus 19:28 (with [varied translations](#)) says you cannot make gashes in your flesh “for the dead” or any “marks” on yourself. However, as Rabbi Evan Moffic [wrote in HuffPost](#), in Judaism “there is no blanket prohibition on tattoos” and as a Jewish Reform website plainly [states](#), “after the Holocaust, many in the Jewish community became even more opposed to tattoos...[but] in recent years, tattoos have become more common in the Jewish community...the Jewish community might still be divided over tattoos...we don't exclude people in our communities from that care simply because of markings on the skin.” So Salazar is covered on that count, meaning that having a tattoo does not automatically exclude you from being Jewish. She talked specifically to Jewish Currents about her Jewish heritage, telling them:

Growing up, I always knew a lot of my family was Catholic. I also knew I had a Sephardic last name, and it made me curious. I was told that I had Jewish family when I was growing up. My parents gave me an intellectual interest and spiritual interest in both Christianity and Judaism. My dad would talk about his dad being Sephardi, and then he would talk about it as a spiritual and geographical connection. And it was confusing as a kid. I read a lot, and my parents encouraged me to read the bible and apologetics and Torah as well. But I didn't have a bat mitzvah, or a confirmation, or any of that sort of thing.

This connects to a recent post by Maria Emilia Naranjo Ramos, a genealogist who works for “the Colombian Academy of Genealogy and Historic Academy of Córdoba,” whose account was summarized by *New York* magazine. [In his post](#), Ramos wrote that Salazar's father was “one of eight

children” with his siblings including “a Jesuit priest, and a reknown [sic] Colombian psychologist and artist,” going further to say:

Félix Salazar Jaramillo, great grandfather on the father’s side of Julia Salazar; a lot can be said. He was Ministry of Finance and Treasury, Manager of the Central Bank and the Bank of the Republic (1924-1927)...He decided to retire...as a public figure in 1927 to dedicate his life to personal businesses...Don Felix was a very important man, commerciant, banker, Major and Councilor of the city...The last name SALAZAR is included in the list of last names considered in Spain, with a Sephardic origin. This means, that it belongs to the number of families recognized to be persecuted and forced to change their religion from Judaism to Catholicism by the Catholic Monarchs. Many of these families emigrated to other countries in Europe and America, where they have lived for many generations, and now being object of a special policy and process by the Government of Spain in order to recognize their right to be citizens of that country. Some [of]...these families continued in the Judaism, others changed to Catholicism and others even though publicly were Catholics, in secret continued being part of the Jew religion...I do not know any documents of this family in Spain in the XVII century...the Salazar and Grillo families have been recognized throughout [sic] generations by their commitment and generosity towards their community. Most of them, being involved in public and political life, always thriving for ideals of progress and freedom. Although the Salazar family has being Catholic in their tradition and for many generations, the origin of this last name has being recognized to be possibly Sephardic, by Spain.

*New York* magazine [described it differently](#), taking from his post, declaring that “the Salazars have for generations been a prosperous family in Colombia that has played a prominent role in civic and political life...Julia Salazar is the scion of longtime Latin-American Catholic elites. Her direct-line ancestors include the mayor of Bogota, elected in 1824, and a founder and mayor of the city of

Manizales...Her ancestor Captain Mariano Grillo was a martyr of the independence.” They also argued that the surname of Salazar “was adopted by Roma people in Spain during the forced taking of surnames in Castille, where the Salazars were a noble family, in the 14th and 15th centuries...Whether there were Jewish Salazars in Julia Salazar’s direct line before the late 17th century...is unknown,” adding that this contradicts with how Salazar told her story. Furthermore, Salazar’s brother again said that she was a liar, saying that their father never mentioned Sephardic heritage to him, but her mother said that “My daughter is the one who did the research, and she’s most inquisitive. So she’s the one who sought out her family history...I believe that was a discussion that Julia had with him about the family history in Iberia. But he would always say that he was born and raised in Colombia but his family was Iberian.” So, the conversation could still have happened, perhaps. When told about Ramos research, Salazar’s response was bizarre: saying that when she heard that she came from a long line of civic leaders, that this is “pretty cool,” and that “I had heard something about that actually, but ... I had no way of proving it, and didn’t give it that much thought, until a week ago; until a proper genealogist investigated it,” but she hasn’t fully processed it yet.

This is where *New York* magazine gets into weird territory: they declare that because Salazar’s ancestors were elites in Colombia who had a role in public life, that this “legacy of financial well-being and achievement carried over from Colombia to Salazar’s early family life in Florida, where she was born” because...Salazar’s brother said so! This is a pretty weak and pathetic connection, since it is no guarantee that just because your ancestors are wealthy you will be as well. Even the *Spectator*, which is very critical of Salazar, has to admit: “that’s not to say that Salazar has no Jewish background. Luis Salazar’s family may well have descended from *conversos*, Sephardic Jews who retained some connection or awareness of their origins after forced conversion.” As Salazar herself would say: “this genealogy does not make me Jewish,” but her reported conversion does that. With this, Salazar’s mother explained the complexity of their socioeconomic class: that her divorced husband came from a

solid middle-class family but that she came from a working class family, but when they divorced, she has to downsize, returning to college, with the kids living with her. Then, her ex became ill the same time she was laid off in 2004, then he died five years later, “big events” she tried to shelter them from.

With this, we get to an even stranger claim which isn’t totally unfounded: that Salazar’s father [was involved in drug running](#). *New York* addresses the topic by talking about his occupation, writing that he came as a child with his parents to the U\$, traveling frequently between Tampa and Bogata, later flying the planes of Jack Conroy, [an aviation pioneer](#), and even reportedly met Werher von Braun, a Nazi war criminal who became the “father of rocket technology” at one point. He would, as a pilot, start his own business in avionics and airplane parts, selling the Colombian airplane industry and even part owner in a business that manufactures replicas of the “famous German Third-Reich Storch reconnaissance aircraft.” That *Vox* article summarizes from Salazar herself, saying “she and her family shuttled back and forth from Colombia — her father worked as a cargo pilot, sometimes flying planes full of flowers between Medellin and Bogota.” The *Spectator* seems to show some skepticism, saying about Medellin and Bogota, “you know, those two cities famous as transit points for the importation of flowers to the United States,” implying it is something else. As it turns out, there is a flower trade [including Bogota](#) and [Medellin](#). We also know that [Pablo Escobar](#), the head of a massive [drug cartel](#), was gunned down in Medellin, that there is “cocaine tourism” reportedly in [the city](#). Yet, there do not seem to be drug routes [between the two cities](#) from what I can tell. There is definitely one route coming [out of Medellin](#), as one map by *Le Monde* shows in 2004 and [another going southeast](#) from Colombia into Ecuador. Perhaps this magical route, as [suggested](#) on certain maps, exists and I have not found it in a map yet, so it hard to know if he was flying flowers between the cities or drugs. It is possible that Salazar’s father lied to her about his work and she never questioned that.

With that, what about her claim that she [grew up working class](#)? We know that she was largely raised by her mother, supporting her contention that “my mom raised me as a single mother, she didn't

have a college degree.” At the same time, her brother, Alex, said that the family was then “middle class, or upper middle class” when living in Jupiter, a “small beach town” north of West Palm Beach. In response, Salazar said that Alex’s memory on this subject was faulty but admitted that she was a “toddler and infant for some of the time her parents were together,” as the *New York Times* puts it, which “probably affects my ability to remember it.” Even with this, Salazar’s mother said that while she and her children lived in a nice house, she sometimes financially struggled, especially after divorcing with her husband (when Salazar was six years old in 1996), Luis, saying: “if I could make it look easy for my kids, I did. I thought that economic hardship was not a burden that kids that were going through a divorce needed to experience.” Others said it is “interpretive” to say if they were middle or working class because while Luis got a decent salary as a pilot, when Christine raised the kids, “they only saw a portion of that money through alimony and child support,” growing up in a large home in Jupiter, but “Christine at times had to push hard to make ends meet, working primarily as a pharmaceutical sales rep with occasionally a second job with a catering company.” A recent tweet by Yair Rosenberg, a reporter for the Zionist publication, the [Tablet](#), would seem to indicate that Salazar was [a trust-fund kid](#). But just seeing that one tweet even in the context of his others does not prove that she really is a trust-fund kid, as the whole document is not shown by Rosenberg. The same goes for [the story](#) in the *Daily Mail*, a horrid right-wing tabloid, which also seems to raise questions about her claims of a working-class background but basically just depends on her brother as a source, which doesn’t seem that credible, as her house may have [not been that big after all](#). As *Rolling Stone* added later, while some reporters thought that because Salazar’s mother got child support, she was not a single mother, [they said](#): “the answer is, yes, one is still a single mother, even if the father pays legally mandated child support.” That really shouldn’t be a debatable point.

As Salazar argued, “when we were growing up, our class status changed up and down — quite a lot. My brother very selectively mentions a time where my parents, collectively, made \$100,000 in a

year — but it was not by any means always that way,” with Christine getting a good salary but also going through “stressful periods between jobs and worried enough about paying bills that she took a temporary job on weekends as a caterer,” as Salazar remembered, which Christine confirmed. Her brother, in response, said that you would have to “have a pretty wide definition of working class,” saying that “we live a comfortable life” but that Christine “certainly worked very hard.” To counter the statement about a comfortable life, Salazar stated that her brother has “very right-wing politics. Very anti-socialist politics” with him declaring in turn that “my political stuff is private...it would never motivate me to say anything negative about my sister. Politics have nothing to do with telling the truth about my family.” The related question of her mother being without a college degree comes up. Some media outlets have shown that her mother (then named Christine Crane) did “graduate with a degree in psychology from Florida Atlantic University,” meaning that there were “only 2 years when she lived only with her mother before Christine graduated.” As such, for Salazar to say she was “raised by a single mom who didn't have a college degree,” and if she got the degree when Salazar was 8 years old, does that mean that her mother didn't raise her after that point? We do know, from her mother, that by age 18 (in 2008) she had to pay her own car insurance and that she didn't get an allowance, so she “had to have a job to have any spending money at all.” Salazar's mother added to this, [telling Rolling Stone](#), that Salazar is from the “you work your ass off class,” and that she “she really wants to help others. The people of Brooklyn...if she gets elected, she *will be* their advocate.” With this, it seems that Salazar was more likely in the middle class than working class, and that while there is some credibility to her personal story on this count, some questions can still be reasonably raised.

Having gone through these parts of her backstory, it is worth talking about the rest of her life after this point. We know that for certain, in 2004, [at age 14](#), she began working at a grocery store (her first job), working in the service industry through high school, describing it [elsewhere](#) as part of “working retail jobs throughout high school” to help “make ends meet.” This included “taking jobs as a

[barista](#) and then cleaning houses.” She also told *Jacobin* that she “started working when I was fourteen in a grocery store, and worked through high school in the service industry, and became increasingly aware of this cognitive dissonance I had between the political worldview that I was exposed to and my own self-interest.” As she stated on Twitter, [she worked “as a barista for 4 years](#) (2004-2008), usually with only a 10-minute break per 6-hour shift,” and became, as a result “conditioned to drinking very hot [coffee](#) during those short breaks.” She probably was also affected by the Lincoln-Douglas debate she had in high school, further spiking her interest in religious texts. As Salazar’s mother would put it, “Julia has always from the time she was 14 been an advocate for the underdog, always trying to raise people up. She has relentless energy for that type of thing.”

Then, in December 2008, at age 18, she would register as a Republican in Florida because she had “conservative views” when she [graduated](#) Jupiter High School (where she graduated at [the top of her class](#)), incorrectly claiming that these political views apparently “quickly changed” when she went to college the next year. I say incorrectly because she would be part of three right-wing clubs in college which fought against [reproductive rights](#) and Palestinian advocacy (and for the Zionist state). Interestingly, because her registration was confirmed in December 2008, after submitting forms [in March](#), it means that she did not vote in the presidential election that year for any of the candidates. This is funny because only one year before this, when she told a teacher she was going to Columbia University a teacher told her with alarm: “You’re going to become a Marxist!” to which she has reflected in later years: “Sure enough, I became a Marxist.”

When her father died in 2009, since he could not “work due to disability in the final years of his life,” left a “house and considerable retirement savings; those assets were put in a trust to be divided evenly between Julia and her brother,” which numbered [in excess of \\$600,000](#), with her campaign spokesperson saying that “Julia does not have direct access to the trust; the trustee is a relative in Colombia.” I mention this because some have tried to use this as evidence that Salazar was not working



class. But, if she could not access this trust, the point is mute. Salazar herself told a DSA podcast that her attorney exaggerated the number, adding that “when my father died, my brother and I had to sell my father’s house, and the money that came from that was put into an account that my aunt manages, which is the fund that the attorney refers to. I do not receive income from that account; everything I’ve said about having to work and as much as I have had to work is true, regardless of my having a well-off aunt who manages my dead father’s house & retirement account.” I kind of find it hard to believe she has received nothing from the trust fund. Perhaps she hasn’t received \$600,000, but I would think she been given at least something. At the same time, it is clear that when her father died, she began looking into her ancestry and began to recognize the “immediate community” she lived in and the “global community and legacy and tradition that came with Judaism.”

The same year, in [August](#) (despite *The Guardian* saying it was 2010), she would move to New York so she could attend an Ivy League School, Columbia University. While there, she would study “Middle Eastern history” (or just “[History](#)”) with a “[concentration in Jewish studies](#),” and Psychology ([at one point](#)). She reportedly became “class-conscious” while she worked as “a nanny and house cleaner,” or what she called a “[domestic worker](#)” elsewhere, part of what some called her “blue-collar roots,” supporting herself through school by cleaning apartments and “taking care of kids.” As *The Appeal* described it, she cared “for two kids on the Upper West Side and clean[ed]...apartments” while later being “an activist on a campaign to pass a New York state Domestic Workers Bill of Rights.” She did this work between classes, working “30 hours a week as a nanny on the Upper West Side, using the income to pay rent and other expenses not covered by her scholarship” and financial aid, more work than other Columbia undergraduates as she described it. She told the *Gotham Gazette* about “her class consciousness and progressive politics” developing at Columbia, calling the latter “an institution with an immense amount of wealth, with a lot of people who had gone to private school, who had resources their entire lives that were shocking to me.” If we accept that she began, in the “wake of her father’s

death” to “deeply explore my Jewish roots, participate in Jewish communal life, and commit myself to observing Judaism,” as [she has stated](#), she did not then convert to Judaism. Perhaps she “had the opportunity to learn and study Judaism and learn it in a personal way” but she did not convert, on a date not known, fully until years later. She can say that it was then that her “political evolution” began then, but it wouldn’t fully kick into high gear until 2014 at least.

She [claims](#) on her “Our Revolution” profile that she was a “community organizer” in New York City for “nearly a decade” and on [her campaign website](#) that “Julia’s decade of experience as a local community organizer has brought her from the streets of Bushwick to the halls of Albany.”<sup>5</sup> This raises a red flag of concern (not of revolution). Since a decade would mean either 2007 or 2008, depending on when she wrote the bio, we must take note that she says “nearly a decade,” implying that it hasn’t actually been 10 years. In her profile, she seems to put the beginning of her activism to the supposed organizing of her building “to fight an abusive landlord when I was in college,” and continuing since then. When she was interviewed by *Jacobin*, she said her “[earliest experience](#)” at activism was “organizing my own building.” However, that didn’t happen until 2013 or 2014, if it even happened at all, which was only four or five years ago. Sounds more like half a decade than “nearly a decade”! So, this is definitely a distortion of the facts, since her first major political presence and involvement in activism was working for right-wing causes like opposing reproductive rights and promoting Zionism while at the head of varied student clubs at Columbia University. Lest us forget that activism is simply “the doctrine or policy of taking positive, direct action to achieve an end, esp. a political or social end,” as the Fourth Edition of *Webster’s New World College Dictionary* defines it, which is exactly what she

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5 The full quote from her page is: “as a member of the Bushwick community, she has been a tireless advocate for her neighbors and fellow tenants. Julia’s decade of experience as a local community organizer has brought her from the streets of Bushwick to the halls of Albany. She has protested, picketed, lobbied, and organized to achieve a more just New York. From working with her neighbors to fight for their legal right to safe housing to demanding criminal justice reforms at the city and state levels, Julia has been at the forefront of campaigns for social justice in New York.” She told the same to [a DSA podcast](#), declaring that “I would definitely say I’ve been a relentless advocate for social justice, for workers, for New Yorkers, for almost a decade” with her interviewers admitting that the decade she refers to “includes right-wing advocacy work for Zionist and pro-life causes during college,” which seems to undermine her claims it is for “social justice.”

did at Columbia. As such, she is incorrectly telling *Jacobin* that organizing her fellow tenants was her “earliest experience” of activism.

One year into her time at Columbia, in 2010, she registered with the Independence Party of New York, [mistakenly thinking](#), as the story goes, it meant that she was an unaffiliated voter. It is possible this actually wasn’t a mistake considering that the party is center-right and “populist,” since she was in her right-wing phase, existing at least from 2008 to 2014, if you don’t count that she likely grew up having a right-wing outlook on the world. This was also the same year, in August, when she would vote in Florida [for the last time in her life](#). By that time, she was even going to Jewish services with friends. This also invalidates the claim by her former opponent, [Dilan](#), that she was a registered Republican for eight years. As [stated](#) in the *Dilan v. Salazar* case, Salazar went to Florida for short visits in spring semester and winter break of 2010, then working there, remaining there until summer 2011, and then “resuming her college studies in New York in the fall semester.” In the same case, she also testified that “she registered to vote in New York in 2010 and that her registration was purged in 2015,” and that in 2014, she “filled out a voter registration form in 2015 but failed to mail it” but did “register to vote in New York in June 2017.” The same year, 2010, she would begin to be active in the Jewish community on campus for the first time, but considered herself agnostic until her possible Jewish conversion some years later. She would also begin going to Hillel, as she told a DSA podcast.

With this, we get to 2011, [when she began to reside](#) continuously in New York, returning to New York only for “periodic visits.” It was that year that she was arrested on “[allegations](#) of fraudulently [attempting to access](#) the bank account of Kai Hernandez, a family friend and then-wife of baseball star Keith Hernandez,” as the *Tablet* blared in an article which was written by [a person who is a Zionist state employee](#). The article states that she was ultimately not charged with the crime, with the whole case public record because Salazar in March 2013 “[sued](#) Kai Hernandez for defamation in Palm Beach County’s Fifteenth Judicial Circuit.” The [bizarre](#) case would drag on for four years, settled at a

jury trial in May 2017, leading to a settlement in Salazar's favor (she got \$20,000 in the end) since the person she was suing [was dying of cancer](#). Whether you see this as another mark [against her or not](#), it does tell another part of her story without a doubt, making it no surprise she addressed this in [her campaign's](#) second major statement. As her mother [told \*Rolling Stone\*](#), “that horrible case. [She] was falsely accused, linked to a famous person. It’s clickbait, but it was a horrible thing that she went through.” Some have [said](#) the “story about her stealing from the rich makes her much more socialist than any other demsoc candidate” and if they were her [campaign manager](#) they would take advantage of this, saying that yes “[julia stole from the rich](#) she’ll do it again in office and redistribute back into the hands of the proletariat where it belongs.” That same year, in July, she would [join Twitter](#) as JuliaCarmel\_\_ and would say that she strongly detested “[communist propaganda](#)” in a school bathroom. She would also attempt, as she noted in a DSA podcast, to start a “Columbia United for Israel” chapter at Columbia that year but it never did much at all or become an official group because she wasn’t deeply invested in the idea and Columbia didn’t allow it, meaning it never went beyond “a Facebook group that didn’t have much activity.”

With this, she began her political life, in earnest, [in 2012](#) when [she served](#) as the president of Columbia Right to Life (CRL), [fighting](#) to ensure that “a fund for abortion services would not be paid for by Columbia students,” a position she now regrets. She would also lead the Support for Pregnant Students Initiative. She would serve as [the “public voice”](#) of the group on campus, even telling the *Empire State Tribune* that “I had no idea that our Health Services Fee was covering abortions” with [shock](#) and later was angry at the *Columbia Spectator* for “manipulating” the words of CRL members, showing their “bias.” When asked about this by *Gothamist*, she openly talked about her former “repressive and conservative” views on abortion, but claimed the group didn’t have a significant impact: “we weren't doing anything to complain to Health Services or the administration about the

abortion fund, but we were ideologically opposed to it.” Later [that year](#) she [would write](#) in the *Spectator* that

...the parenting students and pregnant students who decide to sustain their pregnancies on our campus have previously lacked a collective voice here to advocate for their own rights...just a month ago, the CU College Democrats urged Columbia to ensure full coverage of students' abortions...undergraduate students who decide to sustain their pregnancies do not receive similar support and attention from the University. There is a crucial discrepancy here...It is unacceptable for the University to provide support for students have abortions while simultaneously failing to provide resources to accommodate those who keep their baby...While I cannot speak from firsthand experience, I want to introduce those who can into the conversation about pregnancy on campus: the Columbia women who sustain their pregnancies amid the many challenges that are unique to undergraduates. With Columbia's influence, we have the opportunity to help pregnant women, and thus live up to the progressive values of social justice, autonomy, and women's health that we proclaim.

Recently, she told *Gothamist* that after the op-ed was published, she had “conversations with my peers and thinking more critically about abortion” and that was “part of a generally leftward political trajectory [to ultimately] becoming a socialist.” Sometime after this point, she gained a “[comprehensive political education](#)” where she had “a lot of hard and vulnerable conversations that I had with my peers as a college student about abortion” and her “mind was transformed and I realized that I absolutely not only supported any pregnant person’s right to have an abortion but that we need to expand abortion access.”<sup>6</sup> As one [article](#) in *Public Discourse* noted, “when the school [Columbia

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6 She said in one interview that “by mid 2013, I was having conversations with my peers that were provoked by a pregnant students on campus initiative, a cynical equivalent to an abortion fund. One of my best friends at the time didn’t know until [I wrote a piece supporting the organization in the student newspaper] that I was “anti-choice,” but I tried to explain that I wasn’t anti-choice, that I didn’t want to overturn *Roe v. Wade*. But she told me this is bad. And it was the first time it was framed for me: are you for or against everyone having access to birth control and abortion? And I’d made the wrong decision to publicly affiliate with a pro-life group. And this conversation illuminated for me how

University] gave every female student abortion coverage, the president of Columbia's Right to Life group, Julia Salazar, began calling for resources and funding for pregnant students who wish to bear and parent their children while continuing their education. This group is working to reduce the stigma of out-of-wedlock pregnancy and make resources for pregnant students more visible and readily available." Later she would tell a DSA podcast that she thought of abortion as "shameful" but added that she still thinks it was a good idea to "create a fund for pregnant students" with that component still seeming right to her! She didn't think it is socialist now, but then she thought the effort was socialist, showing she was clearly misled about what socialism meant and perhaps may still be misled. In that same podcast she first said she was only involved in CRL for only about a semester but she later added that she became actively involved in the group in fall 2012 and ended her involvement in spring 2013 after publishing an article about supporting pregnant students (quoted above), even admitting she could have been added to the email list as early as 2011. Sometime during her time on campus she was part of a humanitarian imperialist organization on campus: Amnesty International, claiming it did not mesh with "very hawkish views on foreign policy, social issues or on poverty," which has some truth to it, but ignores the long-standing connection of Amnesty with the murderous empire, something the organization of course will claim is "fake news."

In January 2012 she [appeared](#) on Glenn Beck's show, *The Blaze*, and was described by Beck as "Julia Salazar...the CUFI President at Columbia University, [a place] known for hosting Ahmadinejad" and [was in](#) San Antonio for [a summit of CUFI](#) (Christians United for Israel). Before she spoke, when she "complain[ed] about professors spreading anti-Israel propaganda," she smiled in disbelief at reported "anti-Israel" lyrics by a Palestinian rap group (singing in Arabic) and shook her head, shaking her head again in a similar manner when the other guest talked about Palestinian "hate speech" being

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actually felt about this. I'd never interrogated this. I'd never had an honest conversation about it. And I knew that if I was really anti-choice, I would've been alright with it. But I wasn't. So I stopped. And that's exactly how I think about it today."

an issue for Christians. About 4 minutes into the video, the segment in which Beck interviews her begins. She goes on [a pro-Zionist screed](#) which stands opposed to her current views:

Oh, I'm not considering taking the [Occupy Wall Street] class but they are offering it for the Spring of 2012 for this upcoming semester. Allegedly it will be focused on field work and actually attending Occupy Wall Street. I think there are several [anti-Israeli] professors.

Unfortunately they are in Middle Eastern, Asian Languages and Culture so they are using the classroom as their podium to spread lies about the state of Israel, to de-legitimize the state of Israel, and to spread propaganda to Columbia students. Well, I'm the president of CUFI on campus at Columbia which just became official this year. Our biggest focus is just about educating the community about the truth about Israel, the truth that the Palestinian Authority, that Hamas, that their allies such as Ahmadinejad are allies, that they present [a threat] to the state of Israel, not only that but to the United States. So our goal is educating the Columbia community about the truth and combating the lies they may hear in the classroom or otherwise.

So much for claim that she has “spent her life fighting for social justice in her community”!

With views like this, it shows the former claim is wrong, as she is literally fighting for the murderous Zionist apartheid state, often called “Israel.” She would later add on a DSA podcast that the “Glenn Beck appearance was concurrent with me first learning about what CUFI was,” and saying the interview was in January 2012 when “CUFI sponsored me to go to San Antonio for their conference,” with her being told an hour beforehand and she spoke on the show.

In August of the same year, she met with IDF soldiers “[patrolling the Israel-Lebanon border](#).”

Her mother noted that she traveled there during college, serving as a further confirmation of her presence there. In her interview on a DSA podcast she added that CUFI, a Christian Zionist organization, organized the trip, which she saw a great opportunity, claiming that CUFI did not establish a chapter at Columbia, and that she applied to go on the trip in 2011 but it didn't happen



“because of school obligations,” saying that she went in 2012 instead. In that same podcast she said that without CUFI she couldn’t have afforded to go there, and she went “expecting the narrative of pro-Israel that I had been raised with and taught to be affirmed, but instead my world was turned upside down especially when I visited the West Bank and met with Palestinians there. In one interview she talked about that trip to the West Bank, saying that it moved her in a direction of being more critical of the Zionist state:

I became involved in [pro-Israel politics] by extension of being involved in the Jewish community [at Columbia University]. Someone involved in an organization I became friends with, he asked me if I’d ever gone to Israel. I guess he saw me as having some kind of leadership potential, or he was trying to develop my leadership. My friend said I should go on an organized trip. I was like yeah, I wanted a free trip to Israel. He said to go on a CUFI (Christians United for Israel) trip. [On the CUFI trip] being in Bethlehem was a big part for me. It’s the first place I went in the West Bank. And we stayed in a settlement and when I was there I didn’t realize I was in a settlement, I just thought this was a pretty hilltop place. It wasn’t until later, that I realized we were in a settlement, no one told us we were in a settlement. No one else had a problem with illegal settlements.

She added, telling a DSA podcast that she kept in touch with a Palestinian in the US who had “grown up in West Bank and lived through the second intifada,” and this led her to separate herself “from the pro-Israel advocacy component.” She was also, reportedly distraught when she returned. She would later describe CUFI as “the largest Zionist organization or the largest pro-Israel organization in the country” and that she was weirded out by a “fetishization of the Jewish people” on the trip.

In 2012 or 2013 (she makes claims to both years in different articles), she underwent a conversion to Judaism, with some saying she was a [conservative Christian](#) before then even though [she](#)

[talked](#) about events at Hillel, supporting her story of involvement in Jewish life.<sup>7</sup> Others said that Salazar never claimed a Jewish identity from what he could tell as she reportedly called herself a right-wing Christian Zionist, that she was “openly Christian” and “all about Jesus” (implying she was evangelical) at the time, when she headed CRL, one of the two “evangelical Christian organizations” apart from CUFI she headed, adding “as late as 2012, neither I, nor any of her friends heard her express any identification with Judaism.” On the flip side, she argued that she doesn’t “deny that I read [Christian] scriptures in the course of choosing to commit to Judaism. I read Christian apologetics, C.S. Lewis, the Bible, and I’m not ashamed of that...To say that I was emoting about Jesus is blatantly false. It’s not even in my personality to emote that way about God.” She did recently talk about the “[lord’s work](#)” but I think that was more tongue-in-cheek than anything else. *New York* magazine directly addressed this recently, noting that “whether or not Julia Salazar has any Jewish ancestry, she chose in college to identify and live as a Jew in 21st-century New York City amid a rising population of adults with fractional Jewish ancestry,” adding that she found a Jewish community in college, but raised questions about “when and how she formally converted to Judaism,” noting that some “stories have reported a two-month conversion course and a five-month course; a Reform conversion and a Conservative conversion; a rabbi being involved, and a rabbinic intern.” But she told the magazine that “I’m Jewish because I committed to practicing Judaism in college and went through a conversion,” adding that she did a Reform conversion with [beit din](#) which usually takes between 20 and 32 weeks, quoting a Rabbi as saying that a two-month conversion process would be unlikely. The article goes onto quote her as saying she doesn’t know how long the process took but it was between 2 and 5

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7 She told *Haaretz* that “I went through a conversion process with a Reform rabbi at [Columbia-Barnard] Hillel in 2012. I don’t really bother to consider it a conversion because many people don’t respect Reform conversion. I essentially took a course and learned how to read Torah and had the option of going through a b’nai mitzvah ceremony (along with two other women who studied with me) but declined to do it. I didn’t want to make a big deal about it. It also didn’t feel earnest to consider it a conversion because there was no religion for me to convert from. I know that might seem simplistic but it’s true and even halakhic” but she told *Vox* that she took a b’nai mitzvah course, “the Jewish ritual for becoming a Jewish adult” in mid to late 2013. So, again, whether she converted or not is still, to this day, an open question.

months long, beginning in one semester and ending in the next, but that she had no record of it, claiming that the person who oversaw her conversion was named Daniel Crane. However the latter was not “an ordained rabbi, and therefore could not yet lead conversions while Salazar was a student,” which puts her conversion into question. Additionally, she told a DSA podcast that she, at Columbia, had the “opportunity to study Torah for pretty much for...the first time — and to cultivate Jewish identity.” All of this raises further questions, but it cannot be concluded what the answers are. We do know that it was reportedly “really comforting and enlightening” for her to study the Torah for the first time,” saying that she was “really glad...to go to school in New York where there are so many egalitarian programs and resources for people exploring Judaism in a way that I hadn’t been able to growing up” in Jupiter, Florida.

After “shivering through a winter without heat,” [likely in January \(or early\) 2013](#), she claimed to [organize](#) a rent strike among fellow tenants at her apartment building (possibly in Harlem), run by a “notoriously abusive landlord” who neglected tenants, calling for the landlord to “make repairs and turn on the heat in the winter.” While they reportedly won some concessions in [a housing court](#), as a result of the rent strike, the management company raised rents through the roof, leading Salazar [to be displaced](#) and think: “what this represented to me was that this is a systemic problem and it demands a systemic solution...it got me thinking: How do we systemically change these problems through policy?” In another article she quoted as saying that she organized the tenants who “withheld our rent for three months,” and then “documented everything and eventually went to housing court with the management company and ultimately we won concessions from them.” She would also be a fellow of the Jewish and seemingly Zionist group, Bridging the Gap New York, which then described her as “involved with KOACH at Columbia, Colombia’s Institute for Israel & Jewish Studies, and...the Chair of J Street U Columbia/Barnard.” However, there have been [some questions](#) of [whether](#) the rent strike happened, but as I’ve said on Twitter, it [is possible](#) it happened but not in Harlem or as I’ll say here, it

may be completely truthful and we don't know where she [lived](#) exactly yet as the address is not [publicly available](#). We do know that the same year, she would make a brief visit to Florida, and from then to 2017, considerable “[documentary evidence, including tax and payroll records](#)...reflect earnings in New York and are directed to her at residential addresses in New York, and including her residential leases, bank and health insurance records, rent and mover's bills, and travel records.” Her testimony in the *Dilan v. Salazar* case was corroborated by a roommate who had lived with her “in various apartments in New York since September 2013 and that Salazar was never away for more than one or two weeks.” In a DSA podcast, she called this action one of her “earliest organizing experiences,” that she was still in college, living off campus, with the management company being abusive, and they “went to housing court and actually won concessions from the management company, which was really gratifying on the one hand” but when the lease ended, “the landlord was able to hike up rent and force us out.” Taking this as we may, when contrasting herself with her former opponent, Dilan, she told [Katie Helper in Teen Vogue](#), she said: “I've been an advocate for tenants ever since I organized my own building against an abusive landlord back in early 2014.” The only problem with this date is *Gothamist* clearly indicates it happened in 2013. This raises two questions: if the rent strike [happened](#), when did it occur: “early 2014” or early 2013? If the rent strike [did not](#) happen, what ethical issues does this raise with such a distortion which has been carried uncritically by many media outlets? She claimed after this happened she became “involved in tenant advocacy and fighting for housing justice in New York and I saw we could effect change here, and I was really eager to continue building that and being a part of it,” but this is worrisome because if what she is saying is true she was still in her right-wing phrase at the time! Once again, this raises more questions about her personal story.

In [February](#) of the same year (2013), Salazar would [help found](#) the [J Street](#) U chapter at Columbia, which [worked](#) with Hillel (trying to [become](#) an official Hillel group), seeming to be in a leading position from the looks of [one post](#) on the message board, writing on the board from then until

May, and again from August to December, all within her junior year. In that post, she talks about “services tonight” obviously referring to Jewish religious services. Other messages show her [clearly supporting](#) the two-state solution and [Jewish history](#). One of these messages says she is in the Departments of History and Psychology, with a track to graduate in 2014. She also [organized meetings for the group](#), including opposing the idea of “Apartheid Week” regarding the Zionist state. Also, she recommends an “[Israeli historian](#)” named Gil Rubin [to come to campus](#), while someone else recommends Cornel West but her choice [is invited](#). She was also excited by someone [bringing](#) their “Israeli cousins” to campus, while [also](#) talking about a pro-Zionist “Our Israel” event, the LionPAC event, and the Birthright Campaign of J Street. As one message that year later [described them](#), “LionPAC is Columbia University’s largest pro-Israel, pro-peace, non-partisan, public affairs committee, working to educate the campus community about Israel and the importance of the America-Israel relationship” or as she called it later, “an AIPAC-affiliated pro-Israel group at Columbia.” Sounds pretty Zionist to me! She would also [help](#) organize meetings, was ok [with inviting](#) liberal Zionists to campus, [talked](#) about Shabbat dinner at Hillel, and was glad to be part of the campus Hillel group and excited about J Street, saying the [official name](#) was “J Street CU. J Street U Columbia/Barnard is the only other name I really like. Just my two cents.” In other messages she seemed to [favor](#) those from Peace Now and *Haaretz* and [asked in one message](#): “is anyone else a little disturbed by the similarity between Palestinians referring to this as “Nakba” and it’s mockery (intentional or not) of the Jewish use of the word “Shoah” (both literally meaning “catastrophe”)? I find it to be a little too close for comfort.” Elsewhere she called for [more efficient](#) organization of the group from her [leadership position](#) in the group and [tried](#) to get people to go to the [J Street Conference](#), [with](#) a travel stipend. Ultimately she went to this conference [with two others](#), showing her commitment at the time.

By the next semester, she was [still](#) in the leadership of the group, with [one](#) message calling her “J Street CU Co-President” and a “WZO [World Zionist Org.] Campus Fellow” and another describing

her as a “[Bridging the Gap NY \(UJA\) Fellow](#).” Beyond that, she seemed to be [a liberal Zionist](#) who [was](#) organizing meetings, talked about [hosting](#) Ambassador Gideon Meir at Hillel on [campus](#), and was even ready to organize meetings in her own [apartment](#), making clear this was near and dear to her heart. Later she [would happy](#) with the direction of J Street group, may have [been dismayed](#) with Columbia Students for Justice in Palestine protesting an “Israeli propagandist,” seemed to want a coordinated [response](#) to address [SJP](#) (Students for Justice in Palestine) actions, but also opposed the Zionist occupation. Finally, she would talk [about](#) a pro-Zionist listserv, [support](#) contributions to Hillel, and was [willing](#) to have a poster-making party. As the *Tablet* even admitted, “however Salazar identified politically, what is clear is that she brought the same passion and energy to whatever cause moved her.”

Before the year was over, Salazar would serve as part of the [Veritas Forum](#) in 2013, moderating an event called “Science and Soul” which was “cosponsored with Hillel, Interfaith Collective and Muslim Students Association.” She described it to a DSA podcast by saying that “People who knew me at the time knew I was Jewish. People in Veritas knew I was Jewish. I appreciated Veritas and had a lot of respect for my peers who were actively involved in Veritas at the time because they sought to host meaningful conversations on campus — and conversations that always earnestly welcomed dissent and were by no means always engaging with Christianity or Christian ideas,” adding that “Veritas is good because it provides a space for students to rigorously engage with important questions” but that she was not a Christian at the time. It also gets a little weird at this point: she told the same DSA podcast that in college she began reading Marx and having conversations with her peers about socialism, claiming that by 2013 or so, she “was a socialist.” This is problematic as she would continue to be part of J Street, a right-wing group until the next year, and other stories say she began such a move toward socialism after college, not while she was there! So there are some clear inconsistencies.

In November of the same year, sometime after November 6, she [would meet](#) David Keyes, now [Netanyahu’s](#) spokesperson to foreign media, then a “human rights activist” who headed Advancing

Human Rights, for tea, after he exchanged DMs with her on Twitter, to discuss a story she had written on the Zionist state and Middle East politics. As [she told Jezebel](#), this seemed “totally innocuous,” as she “didn’t get the impression that he was flirting with me.” Later the same month, they would meet again at a place known as the Coffee Bean and Tea Leaf, a chain of stores [which will soon be returning](#) to New York after closing in 2016, and 20 minutes after they arrived, while “deep in conversation about Israel and Palestine...the cafe closed for the evening and the two carried on a conversation after they left,” and due to this, it didn’t matter to her where they were going, and they ended up at [a “luxury building](#) with a doorman” which she thought was fine. Then, after getting off the elevator, they walked into his one-bedroom apartment, thinking that she could leave at any time, keeping her purse on her shoulder and shoes on. Only minutes after, in her recollection, Keyes [assaulted her](#) by putting his hands on her, pulling her to the couch, physically overpowering her, forcibly kissing her while she resisted. As he began to undress, he, in her recollection, forced her to “perform oral sex on him” saying that she could not leave unless he did that, so she submitted, crying, and after he was done, she “left his apartment, crying.” Afterwards, Keyes followed up with her, and she “totally ignored him at first,” but eventually she responded, telling him that she was not comfortable with what had happened and didn’t want to see him again, with him [not admitting fault](#), but telling her “to not tell anyone else about what happened.” As she recalled, “I really isolated myself. I think I thought very briefly about reporting it, and immediately was like, no way. This guy is powerful. I don’t have proof.” Fast forward to March 2016, when Keyes was appointed as the foreign media spokesperson for the Prime Minister of the Zionist state, with Salazar writing a “Facebook post about the alleged incident,” deleting it [after the Times of Israel picked up on the story](#), describing her as “a BDS supporter, was one of nine Jewish protesters arrested at a protest in New York City against Israel’s war with Hamas in 2014, and was barred from entering Israel from the West Bank soon after...graduat[ing] from Columbia University in 2014, having studied history with a focus on the Middle East and a concentration in Jewish studies. She



was affiliated with Hillel, was a member of J Street, and worked on campus with the World Zionist Organization,” quoting her post as saying:

This man, [Israeli Prime Minister Netanyahu’s new spokesperson](#), is an American who sexually assaults women – and I’m here to tell you this from firsthand experience. AMA. Edit: I’m going to give the full (to the degree I comfortably can) account of this in the comments below. I still remember vividly the night that this happened, and have a record that corroborates it. I resisted, tried to laugh it off, tried to be polite. But he persisted. Repeatedly. In fact, I told him “No, I’d rather not,” at least a dozen times. Frankly, I was really uninterested in having any physical contact with this guy. Eventually, after I insisted on leaving his apartment repeatedly, he physically coerced me. After I submitted to him, he finally allowed me to leave. I remember going into the elevator and sobbing, and getting off before the ground floor so that I could wipe my face with a tissue, so the doorman wouldn’t embarrassingly see me leaving his building in tears so late at night.

This has come to light recently because Salazar released a statement before a [garbage](#) story broke on *The Daily Caller*, [outing](#) her as a [survivor](#) of sexual assault, and [engaging](#) in victim-blaming (while the reporter who wrote it [denied it](#) of course), declaring: “the DCNF [Daily Caller] could not find any police or court documents showing that Salazar contacted the authorities following the alleged attack.” This means they acted like those who don’t report their crimes are not to be believed, showing they have learned nothing from the Me Too efforts so far. Disgustingly, some reporters [tried to get a statement](#) from Keyes in order to achieve “balance” on this story! One prominent *Wall Street Journal* reporter, Shayndi Rice, would say that she [believed Salazar was right](#) based on [her own](#) horrible encounter, saying [he pushed himself](#) on her and that he had mistreated many [other women](#). We still [don’t know](#) exactly what went on, but Salazar can easily be believed on this accusation. After all, ten more women have [come forward with similar stories](#)!

The following year, in February 2014, she would [write](#) in the *Columbia Spectator*, which described her as “a Columbia College senior majoring in Middle Eastern history and Jewish studies. She is a co-chair of J Street CU and a member of Columbia/Barnard Hillel.” The messages between J Street group members are not publicly available on a Google group as they were for the previous year. In [her article](#) she would talk about her “visit to Israel and the occupied Palestinian territories” and the need “to organize students' public support for peace negotiations, reflecting both Israeli and Palestinian interests to our elected officials,” lending her support to the corrupted two-state solution:

At least four groups under Hillel, despite our different missions, are devoted to this issue.

Columbia Students for Justice in Palestine specifically advocates for the rights of Palestinians whose daily lives are impacted by Israel's military occupation. Other student groups and academic departments frequently host discussions to confront the harsh realities of the Israeli-Palestinian conflict...Top Israeli and Palestinian leaders...have repeatedly expressed support for a two-state solution. Moreover, they did so because their constituents demanded it...despite a majority's consensus towards a two-state solution, our community leaders have not explicitly supported the negotiations that are necessary to realize that solution...there is a growing constituency of us who refuse to tolerate the injustice of the status quo...This is why J Street CU brought The 2 Campaign to Columbia, to facilitate and transform open conversation about the "final status issues" into action...Advocating for pragmatic solutions to these issues is imperative because they are an essential part of any two-state agreement. Through practicality, we can turn our frustration into strategic activism. We can lead our community to promote a just solution to the conflict, before peace escapes us.

This shows that she hadn't abandoned her Zionism by then, and as the *Gotham Gazette* put it, she would join “the Israel/Palestine activism scene as a member of J Street and Jewish Voice for Peace.”

She confirmed this visit further in other stories, telling the *Jewish Telegraph Agency* that “I visited the

West Bank as a student and that really informed my political evolution on it. It was an eye-opening experience for me.” This was likely the visit she was talking about. Her [profile on JFREJ's website](#) alludes to this as well, saying that Salazar “later lived in the occupied West Bank village of Beit Sahour, which led her to advocate and organize within the Palestinian solidarity movement there and in New York.” She talked about the above editorial in a DSA podcast, declaring that while she no longer agrees with “J Street U’s ideology or political philosophy when it comes to Israel and Palestine” since they are “very staunch supporters of a two-state solution that presumably would be negotiated by the US,” she added that she “co-founded the J Street U chapter at Columbia,” but also saying that she led the chapter “until the very beginning of 2014, January of 2014, which was when I disengaged for the group essentially over the question of BDS and support for BDS” even though the people who interviewed her noted that she “wrote an op-ed in the Columbia Spectator about Israel and Palestine as the co-chair of J Street CU in February 2014.” This brings up an obvious question: when did she leave J Street? Was she there until she left college? We do know that she, reportedly after leaving J Street, “felt pretty disillusioned” and didn’t “really have a political home.” She has also said that in her final winter at Columbia she went back to Palestine with her mother, just staying with some friends, but also spending “a lot of time in the West Bank, East Jerusalem and learning from Palestinian activists and Palestinian solidarity activists” which informed her “pretty strong belief that the BDS movement...led by Palestinians was the most, I think, honest and strongest way to resist the occupation.” This meant that she reportedly came back to the US “kinda disengaged from J Street” already, and would, after that, deliberately shift her “focus to local work” in New York City.

Recently, a number of her former classmates wrote an [editorial in the Forward](#) in which they talked about Salazar’s Jewishness, defending her personal story:

We came to know Julia during her college years, a key period where her politics and Jewish identity were shaped and formed. Her [personal story](#) is complex, and it has been misrepresented

by her opponents as she has gone from being a private individual to a public candidate for office over the course of just a few months. We are writing this letter to affirm who we know Julia to be as a Jew and as someone with moral character...All of us lived in Jewish community with Julia at Columbia and Barnard. We knew her as a woman with her own place in Judaism's complicated history who yearned to connect with her roots and her past...As an activist and student leader in the Columbia Jewish community, Julia was a model of integrity. Fierce and committed, she was never afraid to stick her elbows out, especially when she perceived injustice or unfairness. Yet she also approached leadership with a quiet dignity and humility. We knew Julia as someone who took risks yet wasn't afraid to question her own beliefs or even change her mind. She is the sort of Jewish leader we are proud to see seeking elected office in these times...Julia [was] a working-class Latina woman who grew up outside of traditional Jewish educational settings...During Julia's time on campus, we shared Shabbat dinners with her. We prayed with her. And we knew her in the many informal ways that living in a Jewish community draws its members close to one another. We are happy and proud that Julia has found grounding and purpose in Judaism, in her values, and, now, in local politics.

As noted in the piece in *Forward*, while at Columbia, she “got involved in Jewish life and activism. She started to attend Shabbat services and helped found a chapter of J-Street, the left-leaning pro-Israel organization” and she became [involved with IfNotNow](#), a group that “wants American-Jewish institutions to become more aware of Israel’s occupation of territory Palestinians consider their homeland, while protesting the 2014 Israel-Gaza conflict.” One *Jerusalem Post* article would even [mention her](#) as arrested in a protest by the group. It was then that she [wrote her first article](#) for *Mondoweiss*, about being denied entry into the Zionist state and saying she “was raised with the delusion that Israel was a safe haven for me, perhaps even the only safe place for Jews” which Vox says implies she was raised as a Jewish child although she was not. The same year she received

supportive tweets from *Muftah*, *Mondoweiss*, *New Voices Magazine* (which she never ended up writing for), various BDS supporters, those critical of AIPAC, [Max Blumenthal](#), Rania Khalek, and the Columbia University SJP chapter, while being criticized by Zionists, some of whom brought up her CUFI trip a few years earlier.<sup>8</sup> She sniped specifically with Chloe Valdry, a Black woman who is in a leadership role of a Zionist educational organization named Jerusalem U and burst onto the scene with a July 2014 article in *Tablet* declaring that “the student organization Students for Justice in Palestine (SJP)...masquerades as though it were a civil rights group when it is not,” and saying she stood with Black Zionists. However, that was not what Salazar was responding to in a set of tweets sent out in February 2014, but rather something else, likely a tweet, although it is [not known which one](#). She first asked if it was anti-Semitic for a non-Jewish student to publicly impose “opinion of whose voice is which is permitted in our Jewish communities” and closed by telling Valdry was doing this, adding “please leave my Jewish community alone. You don’t speak for us.” By April 2014, she was part of a debate on Columbia University about the “[academic boycott of Israel](#).”

Let us not forget where groups like [IfNotNow](#), J Street, and the World Zionist Organization (WZO) stand. It should be obvious that WZO, which was [founded in 1897](#), wants to “serve as the umbrella organization for the Zionist movement” and be a “symbol and a founding institution of Zionist political thought and action.” It also [pumps millions](#) into new illegal settlements in the West Bank. Even one year later, she would be rightly saying that Zionism [hurts](#) Jewish culture. In an article [she co-wrote](#) with Max Blumenthal in 2015, she would describe J Street, talking about “liberal pro-Israel students” in the organization, adding that “J Street U [is] the campus arm of the liberal pro-Israel organization, J Street.” J Street has [directly attacked](#) BDS and it also “[rejects the return](#) of Palestinians to lands and homes.” As for [IfNotNow](#), she criticized the organization herself in a *Mondoweiss* article [in 2015](#).

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<sup>8</sup> Specifically see tweets [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), and [here](#). The article is titled "To the Students for Justice in Palestine, a Letter From an Angry Black Woman."

While some articles in the *Columbia Spectator* and *Empire State Tribune* said she was on the track to graduate in 2013, *Gothamist* noted that she was still “completing her undergraduate work at Columbia.” It is worth pointing out that she did not graduate from college (and didn’t intend to), [leading](#) to a recent [withdrawal of endorsement](#) by Citizens Union and by the [Brooklyn Young Democrats](#) (clearly opportunists), even though “her website implies that she did” as argued by the *New York Times* and she told a DSA podcast, among others, that she graduated in 2014! Perhaps she felt like she graduated even though she did not. One page from Columbia College puts her in a list of contributors who have given back to the school, to the amount of up to \$299.00, sometime between 2016 and 2017, while describing her as “[Julia C. Salazar ‘14](#),” which buttresses her admission to the *New York Times* that “I’m technically still on leave from my program since finishing my courses [in 2014](#).” With this, she would also begin “grassroots organizing in New York City more heavily.” Due to her Jewish conversion in 2014, this could be why she left Columbia in 2014 rather than 2013. However, the *Columbia Political Review* [says](#) that she would “continue to work in Beit Sahour and Jerusalem after graduating from Columbia in May.” Another [website](#) screws with this timeline: it says she attended Columbia University from August 2009 to May 2015, having a Bachelors in History and Jewish Studies. While this would raise the question of whether she left college in 2014 or 2015, it seems very evident that she left college in 2014 and did not graduate. Apart from this, after leaving college (perjuring herself in the *Dilan v. Salazar* case by saying she graduated as [Dilan’s lawyer pointed out](#)), we know that she went to *Jacobin* reading groups, with the first meeting about the Global South, and she also, around the same time, began reading Karl Marx (despite saying elsewhere that she began reading it while at college). She [also became involved in fighting police](#) brutality as part of the Communities United for Police Reform coalition, but did not join the JFREJ until two years later, participating in their police accountability work the following year, 2015. She claimed, in her interview on a DSA podcast, that by 2014 she identified as socialist, claiming it “was definitely the result of

finally receiving a political education in the classroom and the streets.” This is problematic as it was the same semester she was part of J Street, a liberal Zionist organization.

It would also be that year that she would write [her second article](#) for *Mondoweiss*, which was also posted on her [academia.edu account](#). In the article she notes her presence in If Not Now, a group of US Jews organizing in Brooklyn and “seeking to protest Jewish communal organizations’ complicity in the violence” in Gaza by Zionist armies and opposing the “brutal” [occupation of Palestine](#). Still, she notes her criticism of the organization and of J Street, which she previously was part of, while quoting an activist who told her: “I always felt like the heart of If Not Now was in the right place. But I think that If Not Now runs the risk of duplicating the kind of segregation that they’re trying to end. Fighting for Palestinian liberation can involve the lessons and customs of Judaism, but it’s essential to define the occupation, embrace BDS, and forge alliances with non-Jews, especially with Palestinians.” Basically, she calls for If Not Now to “clearly and unapologetically support the Palestinian cause.” Also, [that year](#), she would co-write a four-part article [series](#) with Max Blumenthal about [efforts](#) to [slime](#) anti-Zionists and their funding of “[pro-Israel campus activism](#)” (which she had engaged in herself). By [this time](#), her Twitter account’s name had changed, with the possible deletion of her old tweets. Other tweets, including one cited in [a CNN article](#), seemed to show a concern [about police brutality](#).

In 2016, she was in Nashua, New Hampshire “with her union, the United Automobile Workers,” for whom she organized for “[during a contract dispute](#) at Barnard College, on Election Day” as noted by the *Gotham Gazette*. She said that it was also a get-out-the-vote campaign, adding that “collectively, we all felt certain that Hillary Clinton would win. When the results came in, it was really, really devastating...My heart hasn’t stopped racing since that moment, basically.” She later told the *Gazette* that “[the Trump Administration](#) has motivated more people, myself included to shift our focus to trying to effect change as much as we possibly can at the city and state level, where we have more control, where we can effect change in a practical sense and also do harm reduction in response to federal



policies across the board.” This [was](#) also [the year](#) she [began working with](#) JFREJ, “on anti-[police brutality](#) initiatives,” and join their Caring Majority campaign for affordable long-term senior care, after seeing them at Black Lives Matter [protests](#), and various other issues.<sup>9</sup> It was also around that time she wrote [her third article for Mondoweiss](#), talking about a Black Lives Matter platform which called the Zionist state an apartheid entity oppressing Palestinians and the response by Jewish organizations to

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9 [Some](#) have said that JFREJ, founded in 1990, is a Zionist organization. With that, I looked into that further. The group definitely calls out anti-Semitism (even having [an event](#) with a “reform Zionist” on the topic), claiming that many on the Left “don’t have a clear analysis” of it in that they don’t realize it has a “structural nature” and that Jews “do not control huge amounts of wealth” since there are “more Hindu and Muslim millionaires than Jewish ones” and they are not “uniformly wealthy,” but they also say that “criticisms of Israel and Zionism are not inherently or inevitably anti-Jewish” as noted in a [report on anti-Semitism](#). They don’t seem to support the Zionist state, describing, in the same report “in just the past few decades some Jews settled in and took control of Palestine and created Israel — an ethno-nationalist “Jewish State” complete with nuclear weapons.” They also call out what they call “[Christian hegemony](#)” pushed by an “almost exclusively Christian ruling class” in the Western world, adding that “Jews who oppress must be challenged because of their roles in that system, not because of their Jewishness” and that anti-Semitism “frames the function of capitalism as a problem of human or communal mischief rather than as intrinsic to capitalism itself.” On the topic of Palestine, they further declare that leaders of the Zionist state “and the Jewish leaders and institutions that support them worldwide must be held accountable for their [oppression of Palestinians](#) and the continued occupation of Palestinian land,” but that it does “not in any way minimize the suffering of Palestinians to say that their oppression is comparable to many other terrible human rights disasters being committed worldwide by non-Jews,” saying that the Zionists are engaging in “militaristic nationalism.” However, the language they speak of is favorable to “progressive” Zionists, with Libby Lenkinski of the New Israel Fund (NIF) [declaring](#) that “The section about Anti-semitism and Israel is quite possibly the most thoughtful analysis of this issue that I have ever read.” This is troubling because NIF is [clearly](#) a “progressive” Zionist organization which was [funded by varied](#) foundations and societies. The group, [further says](#) it fights for [racial](#) and economic justice to “transform the system” by engaging in “base building,” “political education,” “leadership development,” “countering [oppression](#),” and “resource development.” As such, they say they [oppose racism](#), is funded by varied foundations and funds in the [New York area](#), and have a strategic plan stating that their ideas are “[grounded](#) in the Bundist [tradition](#) of doikayt (“hereness”)...the idea that Jews should root our struggles in the places where we live, working for liberation and justice alongside our neighbors,” adding that “we are committed to strategic solidarity in New York in ways that support struggles for liberation beyond our city, including in Israel/Palestine, recognizing the webs of power and resistance that weave together the local and global.” Still, *Mondoweiss* has [called them out](#) in their lack of focus on Palestine before even though those who responded have said the organization opposes the Zionist occupation [of Palestine](#) and there was [a passing reference](#) that some of those in the group “work in the Palestine Solidarity.” Also, on a worrisome note, the group [organized a march in 2016](#) bringing together “Zionists, anti-Zionists, and non-Zionists” whom were “committed to supporting Black Lives Matter.” At the same time, in 2015 there was one person who was opposed to the occupation and another with pro-Palestine beliefs sitting [on their board](#) while the following year on document published by them talked a bit about the Palestine exodus from their homelands, even talking about “the displacement, colonization, and occupation that Palestinians [have and continue to face](#).” Then we get to their mention of Bundism, as they have [adopted](#) the idea of “Doikayt, or here-ness in Yiddish” which [was the “ideology](#) of [these Bundist]Jewish Socialists in Eastern Europe who believed that Jews had the right to live wherever they found themselves.” Bund was a Jewish socialist party founded in Czarist Russia in 1897, later becoming associated with a “devotion to Yiddish, autonomism, and secular Jewish nationalism, envisaging Jewish life as lived out in Eastern Europe...[which was] sharply opposed to Zionism and other conceptions of a world-embracing Jewish national identity,” a group in which Jewish women played [leading roles](#). Furthermore, the Bund’s goal was “[to attract East European Jews](#) to the emergent Russian revolutionary movement,” viewing their organization not as specifically Jewish but to “integrate the Jewish worker into the general Russian proletariat,” while Lenin called them a “national Jewish party,” and they [experienced tensions](#) with the Russian Social Democratic Workers Party coalition. After the successful October Revolution in Russia Bund split apart because “some

it. She would also become a “rank-and-file DSA member” in [the summer](#) of that year (saying [once on Twitter](#) that she has been an “active DSA member for about 2 years”) but she would express her distaste with Bill Gates, [seemed to support](#) those like [Katie Helper](#) and *Jacobin*, was [critical](#) of the Zionist state, and of [Killary](#). Also, for some reason or another, she seemed to [care](#) about what is happening in Turkey. At the same time, she did not vote in the U\$ presidential election that year because she felt that elections were “stacked toward incumbents.” She would later describe the JFREJ as a diverse group that allowed her to not feel alone, and which works “with partner organizations all over the city” and comprises between 2,000 and 2,500 dues paying numbers as she told a DSA podcast.

By [2017](#), she would serve the [senior editor](#) of a blog called [Unruly: A Jews of Color, Sephardi & Mizrahi Caucus Blog](#). At the time she was [also](#) a full-time staff organizer in [the JFREJ](#) ([working](#) with the [Jews of Color Caucus](#)) where she [has](#) spoken [against](#) white supremacy, while being a member of the [National Writers Union](#) (UAW Local 1981) and an active DSA member who was [once called](#) a “labor activist.” With this, she would gain an elected position on the DSA’s “socialist feminist working group. As she put it on her Our Revolution profile and on her campaign website, she worked within the Communities United for Police Reform coalition, playing a “critical role in [getting the Right to Know Act passed](#).” That year she would vote for the first time since 2010 and likely for a Democrat. Additionally, on Twitter she [seemed to oppose](#) the glorifying of Leonardo Lopez, the U\$-backed

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of the party’s branches began to lean in the direction of Bolshevism” while others wanted to “remain within the Social Democratic camp on the one hand,” with Ester Frumkin playing a prominent role in the Jewish section of the Communist Party, appointed “vice rector of the Communist University of the National Minorities of the West,” maintaining “her conviction that a unique Jewish culture could be preserved in the midst of revolutionary changes” but later abandoned this and was “arrested and sentenced to eight years imprisonment at a camp in Karaganda” as part of one of the purges in 1938. The Bundists would, in response to the “increased appeal of Zionism” would still stay anti-Zionist but portray themselves “as the guardian of secular Yiddish Jewish culture, fighting against what it perceived to be an irresponsible illusion that would concentrate all Jews into a national homeland in Palestine, and vigorously warding off attempts to cultivate Hebrew culture in Poland at the expense of the original Yiddish culture,” later sinking their roots in Poland and fighting the Nazis through World War II through underground organization and in-exile, but was pushed away after a harder line was adopted in Poland in 1949, meaning that the Bund then “disappeared from the Jewish horizon.” Lenin, from [1903](#) to 1913, at least, wrote about the Bund, [criticizing](#) their nationalism ([especially](#) their claim that they are the sole representative of the Jewish proletariat), [repeating](#) Zionist tricks, [having](#) a [narrow idea](#) of [unity](#), “[the inconsistency, the lack of steadfastness](#)” of Bundists and [engaging](#) in a form of separatism. She [may have also worked](#) with CodePink as there is a page for a “Julia Carmel.”

opposition leader in Venezuela, and the Muslim Ban [put in place](#) by the current U\$ administration and upheld by the U\$ Supreme Court. In January of that year, she attended the Women's March in NYC, leading a "contingent of progressive Jewish marchers," seeing the march as "as an opportunity to build our community's unified resistance against Trump's oppressive policy proposals" and [saying](#) that despite clumsy messaging, it was "a good-faith effort to do something here that will mark an historic defiance against the hate and discrimination that Trump represents."

Additionally, as revealed in the *Dilan v. Salazar* case, Salazar's "Florida voting registration was not canceled until July 2017," even though she could have changed "her voter registration after she returned to New York in August 2011," and "in August 2016, Salazar went to the Florida motor vehicle authorities and renewed her Florida driver license, which had expired in 2012" because she did not have to take a road test for the license in New York. With this, the [judges of the Appellate Division of the Supreme Court of New York concluded](#) that:

That Salazar did not change her voting registration from Florida to New York until 2017 and renewed her Florida driver license in 2016, with both her Florida voting registration and Florida driver license reflecting her former Jupiter residence where her mother still resides, are facts which tend to support Dilan's claim that Salazar lacks the requisite five years of continuous residence. In addition, Salazar's voter registration in New York in 2010 is contradicted by her voting in Florida that year. These facts, however, only present ambiguities in the residency calculus, and the evidence, considered as a whole, falls far short of that required for Dilan to meet his burden of demonstrating lack of residency by clear and convincing evidence...Accordingly, we agree with the Supreme Court's determination to deny the petition, inter alia, to invalidate the petition designating Salazar as a candidate in a primary election to be held on September 13, 2018, for the nomination of the Democratic Party as its candidate for the

public office of New York State Senator for the 18th Senatorial District, and to dismiss the proceeding.

In 2018, she wrote an article in *Jacobin* [about the NYPD's police brutality](#), then started [supporting](#) and volunteering for [Alexandria Ocasio-Cortez's campaign](#). Early that year, she was convinced by some of [her friends](#) in the NYC-DSA, like Michael "Mike" Kinnucan (her [deputy campaign manager](#)), Nick Rizzo, and Bianca Cunningham, along with possibly her "[partner](#)" Patrick T. Shep and maybe that assistant editor of *Jacobin*, Alex Press, [who moved into](#) the area in 2017. As she told *Teen Vogue*, "if you had told me a year ago that I would be running for office, I would have laughed at you...It wasn't until early this year that I even considered running myself."

One of the individuals mentioned in the last paragraph was a major factor [in pushing her to run](#), describing them as: "a friend who is a Democratic district leader in Greenpoint [who] reached out" while she was on her "way to work and...said, "Someone needs to run against Dilan," telling her in a text while [she was on a train platform](#). That person was [undoubtedly](#) Nick Rizzo, [described in April 2016](#) by *Bedford & Bowery*, a subset of *New York* magazine, as a politician whom "shares some concerns with the Brooklyn hipster constituency...and like many liberal-minded people of our generation, he also cares a great deal about issues of equality...and is frustrated with...the establishment." In the subsequent interview he defined himself as "a Bernie supporter" who barely saw "any possibility of Trump winning," adding, worryingly that: "...it's actually better for all of us to have a functioning two-party system...Competition is essential for a democracy." He also declared, as a clear Democratic Party partisan: "if Hillary Clinton emerges as the nominee, it will be the first time I've ever supported her for President...I will totally be supporting her for President if she wins the nomination...Bernie Bros definitely, definitely exist" and even saying he is in favor of tipping, claiming it "does radically improve quality of service. Is it still kind of a gross thing? Absolutely...People tip not

really based on quality of service or how much they think the person needs it, or anything like that, at all.” So, he is really a pretty despicable individual. Sure, his views may have changed since 2016, but thinks “Millennials” and Generation Z [will bring “the change”](#) in a pinned tweet, is a [bit arrogant](#), a [dedicated](#) New Yorker, [dedicated](#) Democrat, and [nationalist](#) who seems to [like](#) assessments by Trotsky, shows that what he said in 2016 still matters.

As for Salazar, she would finalize her decision [by March](#) and begin running in April, with a kickoff the [following month](#). This was despite the fact, in her words to the *Forward*, “an adjustment to become a full-time community organizer in the first place as somebody who’s naturally shy,” adding that “if that experience was learning how to swim then the experience of running for office is like being thrown in the deep end.” It would not be her entrance into electoral politics, the supposed “[real deal](#),” that would put her off the “deep end.” Rather it would be her past politics, as discussed in this article, such as her right-wing organizing during college on reproductive rights (2012-2013), pro-Zionist and anti-[Palestinian](#) issues (2012-2014), which part of the [dark part of her past](#), even concerning more than her muddled timeline. Having said all this, the above article succinctly and clear sets the stage for a frank discussion of her role as a ‘socialist’ [running on a Democratic Party line](#) in part 2.